

# The Blessing (Pt 5) – Yeshua is Our Peace January 23, 2021

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/vj8y9wc/the-blessing-pt-5>

\*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

## Yeshua: Our Peace

This sermon, *The Blessing (Pt. 5) – Yeshua is Our Peace* from Corner Fringe Ministries and presented by Daniel Joseph, concludes a series on the Priestly Blessing (*Birkat Kohanim*), focusing on the final line: “The LORD lift up His countenance upon you and give you peace” (Numbers 6:26). Daniel teaches that this blessing prophetically points to Yeshua as the source of **forgiveness, mercy, and ultimate peace**. Drawing from Scripture, Jewish tradition, and testimonies of persecuted believers, he emphasizes that true *shalom* is found only in Yeshua, who **reconciles Jew and Gentile, breaks down barriers, and grants peace that surpasses understanding—even in tribulation**. He warns that peace cannot be separated from **obedience to God’s commandments and faith in the Messiah**, stressing that invoking blessings apart from Yeshua is empty. The sermon closes by contrasting the holiness of God’s name with modern distortions, urging believers to cling to Yeshua as the only way to experience the fullness of God’s blessing and peace

[Introductory Video—THE BLESSING]

THE LORD WILL BLESS YOU  
THE LORD WILL KEEP YOU  
AND THE LORD WILL MAKE HIS FACE TO SHINE UPON YOU

[Daniel Joseph]

Shabbat shalom, everyone. We are going to finish up our series on the *Birkat Kohanim* (ברכת כהנים), the Priestly Blessing, today, and remember, just a little reiteration here: there are three distinct parts to the blessing. With each part, it bears the Holy Tetragrammaton of the LORD, Yahweh or Yahovah by some of you. With each time we see the Holy Name of the LORD, there are affixed to it two forms of action. For example, the LORD, Yahweh, will bless you and keep you.

We have covered the first two lines of this blessing, and now we're going to move to the third, which is the following:—Numbers 6:26— *Yisa Adonai panav elekha v'yasem lekha shalom* (ישא ה' פניו אליך וישם (לך שלום). **The LORD lift up His countenance upon you and give you peace.**



The first thing I want to mention here, and we're going to start out slow, is the similarity of the second line, which we covered in our last message, at least the first part of the second line, and the first part of the third line here. In other words, let me put this on the screen; this will start to make sense. In the second line, we read, "Ya'er Adonai panav elekha." **The LORD make His face to shine upon you.** And in the third line, this final line, we read *Yisa Adonai panav elekha*.

Now notice, you don't need to know Hebrew; just look at these two lines, and they're virtually identical with one exception: the first word in each line; otherwise, they are identical. The one thing you need to realize about this is, in a sense, this is a reiteration, and when you see things like this happen in Scripture, it's for emphasis; there's an emphasis here. But I will tell you, there's more than that going on.

In our last message, when we looked at *Ya'er Adonai panav elekha*, "**May the LORD make His face to shine upon you,**" what we discovered is that it's all about Yeshua. He was (Matthew 1:23), **Immanuel ... God with us.** When He came, he said to Philip (John 14:9), "**Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father ...** I mean, this was God; they had seen the face of God, like Jacob had seen the face of God when he clung to the angel.

What we're going to see today is that this story is going to continue. *Yisa* (יָשָׂא) means "to lift up"; that's what it means; it's the only difference. Here, *Ya'er* (יָאֵר) is to shine. Well, now the LORD is saying that He's going to lift up.

Let me show you why this is so fascinating and where Yeshua comes into the mix here. As we go to John Chapter 3, we are going to find that Yeshua is having this discussion with a very prominent rabbi, Nicodemus, and listen to what He says. He says in John 3:13-15—<sup>13</sup> **No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven.** <sup>14</sup> **"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be,** what? **Lifted up,** <sup>15</sup> **"that whoever believes in Him should not perish but have eternal life.** (Emphasis added).

Absolutely fascinating. Yeshua, in regard to Himself, says, "I must be lifted up." Why? It was for forgiveness. It was because of the sins of the world. And so, what I'm telling you is as we look at Numbers 6:26—*Yisa, Yisa Adonai*, may **the LORD lift up His countenance**, His *panav* (פָּנָיו), His face. May He lift this up upon you. What we are seeing is the story of Yeshua in The Blessing; this is mind-blowing. This is incredible.

Let me take this a step further and show you that I'm not so crazy. The old Jewish sages, as we go to the Talmud, the Babylonian Talmud, in tractate Rosh Hashanah, look at this passage, *Yisa Adonai panav elekha* (יֵשָׁא יְהוָה פָּנָיו אֵלֶיךָ), and they share what it means. This is how, from ancient times, they've understood this passage; this is pretty incredible. This is what we read:—*The Babylonian Talmud*, Rosh Hashanah 1:2—"Here [at Num. 6:26, **which refers to God's lifting his countenance in forgiveness, (the reference is) to transgressions that are between a person and the omnipresent.** (Emphasis added). In other words, what the sages just told you is that when we read the text, "*Yisa Adonai panav elekha*," it is

about forgiveness. When the LORD lifts up His countenance, that's all about forgiveness. And as we look in hindsight, it's now 2020 with the revelation of Yeshua; we know that His countenance has been lifted as Moses lifted the serpent on the pole.

Let me take you to the Psalms and show you that the Psalms even prophesied that this was a messianic thing. That the Messiah would do this; that it's about the Messiah, this lifting of the countenance. We read this in Psalms 44:3— **For they did not gain possession of the land by their own sword, nor did their own arm save them ...** I'm going to stop; there's more we're going to look at, but I want to stop here; the context is important. The writer is giving glory to the LORD, and he's recognizing my ancestors who went into Israel, into the land of Canaan; they didn't take the land by their own strength. They didn't take it by their own wisdom; it wasn't their brilliant strategy that outsmarted the Canaanites, the Hittites, the Amorites, the Hivites, and all these nations that they went into; it wasn't any of that.

Well, what was it? He tells us in Psalms 44:3 **... but it was Your right hand, Your arm ...** (Emphasis added). I want to stop here because you need to understand, as you go through the Tanakh, the Hebrew Bible, our Old Testament, every single time that you see a reference to the right hand of the LORD, or to the arm of the LORD, that is explicitly about Yeshua; you have to understand that. I'll give you an example: Isaiah Chapter 53, a passage about His suffering, says that He would be an *asham* (אָשָׁם), a guilt offering for us. It's by His stripes that we would be healed. How does it begin? —Isaiah 53:1-2— <sup>1</sup> **Who has believed our report? And to whom has the arm, the zeroa' (זְרוֹא', of the Lord been revealed?** <sup>2</sup> **For He shall grow up before Him as a tender plant ...** In other words, this Messiah that was to come, He is specifically identified; I'm just giving you one example: He is identified as the arm of the LORD.

That's critical because, as I read this, they didn't gain possession of the land; no, it was through Yeshua; that's how they gained possession. It was the arm of the LORD. Now here's where it relates to the blessing as we go into the very next statement in Psalms 44:3, Oh, **“... and the light of Your countenance, because You favored them.”** (Emphasis added). Notice this right hand, this arm, is equated to the light of the countenance.

So, as we look at this statement, *Yisa Adonai panav elekha*, **the LORD lift up His countenance upon you**, I'm telling you, this is all about Yeshua. He's in focus; He's in view. When you want this blessing, He has to be at the forefront of your mind. He has to be in your mouth. You have to confess Him. You have to believe Him in your heart. And if you do, guess what happens? When we get to the final statement, the crescendo of the blessing in Numbers 6:26, if we do this, then it reads, *"veyasem lecha shalom"* (וַיָּשֶׂם לָכֶם שְׁלוֹם), **and give you peace.** (Emphasis added). Let me ask you a question. How does peace happen? How were we given peace? Because He lifted up Yeshua. He lifted up His countenance upon us. And because of Him, we can have peace. Because of Him, we can have mercy; we can have grace.



I want to take you to the Gospel of Luke because, again, this entire blessing is one massive testimony about our LORD. That's what it is, which makes it a blessing. —Luke 2:13— **And suddenly there was with**

the angel a multitude of the heavenly host praising God and saying, and I think most of you, I'll assume, know the story of Yeshua's birth recorded in Luke Chapter 2, right? He is born, and then the angel shows up to the shepherds feeding their flock by night, and then all of a sudden, all the hosts of heaven make an appearance to these shepherds. I mean, can you even imagine having heaven in essence opened with the hosts of heaven crying out? And what did they say? They said, "**Glory to God in the highest, oh, and on earth peace, goodwill toward men!**" (Emphasis added). Why did they say this? They said this because the King of Israel had come. The *Mashiach* (מָשִׁיחַ) had been born. Yeshua's on arrival; He is the peace. He is the peace of God.

Think about this as you hear this prayer. How many times are we going to hear this prayer over and over again? We say it every Shabbat; most of you say it every day, maybe over your family, over your children. How many times are you going to hear it? Does it mean anything, or is it that we get into this mundane routine of just saying words? When I close my eyes and I say this blessing, I am experiencing the power in my heart, in my mind, of Yeshua, knowing He is the source of all blessings. He is the source of the *Birkat Kohanim*.

Ephesians 2:14 says this: "**For He Himself is our peace ...**" Paul comes right out and says it: Yeshua is our peace. So, when we hear those words at the crescendo of the blessing, "*veyasem lecha shalom*," I hear Yeshua; He is my peace. Now, there's a dimension here we're talking about because every aspect of the blessing, I really want you to appreciate. I want you to feel the gravity; I want you to feel the weight of it, especially here. How are we supposed to understand peace? What does that mean? I can say the name Yeshua, but what's the impact? What is the impact that's tangible for us to have? Well, you see part of it right here in Ephesians 2:14. He says, "**For He Himself is our peace, who has made both one,**" he's referring to Jew and Gentile, "**and has broken down the middle wall of separation.**" (Emphasis added).

I want you to think about something. Prior to the coming of the Prince of Peace, prior to His coming, there was no hope for the Gentile. —Ephesians 2:12—**that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.** They were without God; these are Paul's words, not mine. They were without God and had no hope. There was no chance of salvation. God separated His people, and guess what they had? The children of Israel had it all; they were the ones who received the truth. They were the ones at Mount Sinai who received His wisdom. When they get the commandments, Moses comes out and says in Deuteronomy 4:6, "**... this is your wisdom and your understanding ...**"

He goes on to say in Deuteronomy 4:7-8, <sup>7</sup> "**For what great nation is there that has God so near to it, as the LORD our God is to us, for whatever reason we may call upon Him?**" <sup>8</sup> "**And what great nation is there that has such statutes and righteous judgments as are in all this law which I set before you this day?**" The answer is none. There was nobody who had what they had. There were no promises. There was no covenant for the Gentiles, and yet when the Prince of Peace came, He broke down the middle wall of separation, joining the circumcised with the uncircumcised. Even in the apostles' day, they couldn't even wrap their minds around it.

Why do you think Peter, as a Jew, in Galatians Chapter 2, withdrew from the Gentiles? He feared what all his nation had practiced for over 1400 years: separating themselves. We're not going to eat with filthy Gentiles; it's unclean. They're unclean; they do not have God. They're not a part of us, to the point where Barnabas is carried away by Peter.

You think about that. When you think about understanding what peace is, think about that. Now, though you had no hope at one time, because of Yeshua, the Prince of Peace, you can be grafted into Israel, and now this book relates to you. All these promises—now they are for you when they weren't before. They came only through the Prince of Peace. To me, that makes peace valuable; that's extremely valuable. Amen?

I want to take you back to the Gospel of Luke. There are some other things that need to be brought to the table for us to really appreciate this peace, this *shalom* that is being discussed in this Priestly Blessing. We read the following in Luke 19:42—"If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes (emphasis added). This is Yeshua, declaring this statement to a very wicked and evil generation. Again, that's not my opinion; these are Yeshua's words. He makes the statement in Matthew 12:45—He knew what kind of generation He came to; they were wicked. I think of this statement in Matthew 11:21—"Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." They would still be here to this day. That is a vile and wicked generation.

He says in Luke 19:42, "If you had known ... the things that make for your peace! ..." What does it tell you about peace? It's really simple; there are things that you need to get peace. This is obviously not rocket science; you don't need to be a scholar. There are certain things that you need to achieve, that you need to receive, that you need to hold on to, if you want *shalom*.

Well, that begs the question, what? What things are we talking about? How do I get this *shalom* that is being prayed every Shabbat over the people? Well, the LORD begins to answer that question through the prophet Isaiah. We read the following in Isaiah 48:18—"Oh, that you had heeded My commandments! Then your peace would have been like a river, and your righteousness like the waves of the sea (emphasis added). That's how it's done. Do you want the *shalom* of God? Do you want the *shalom* that is prayed over you every Shabbat? Heed His commandments.

I think of a lot of passages. "If you love Me, Yeshua says, keep My commandments," John 14:15. And what about Hebrews 5:9— ... He became the author of eternal salvation to all who obey Him. We're told in Acts 5:32 that you're only going to get the Spirit; the only people who get the Spirit of God are those who obey Him. In Deuteronomy 5:29—Oh, that they had such a heart in them that they would fear Me and always keep all My commandments ... —Ecclesiastes 12:13— Let us hear the conclusion of the whole matter: Fear God and keep His commandments, for this is man's all. You want peace? Listen to Him. —1 John 2:3— Now by this we know that we know Him, if we keep His commandments.

We wonder why we don't have peace. Even though there's food on your table, even though, as far as I know, every one of you has heat in your houses, and we have blankets and the ability to get in your car and go to and fro. Still, some of us are a complete train wreck. What I'm telling you is, if you don't have peace in your heart, that is a red flag. Something is wrong with your relationship with the LORD. Do you know how many times I've caught myself in this, where I don't have peace? There's something wrong, not with the LORD; there's something wrong with me; I am not with Him. I'm not in a relationship; something's out of whack, and I can tell you what it is. It's the heart. It hasn't humbled itself; it isn't seeking Him; it's getting distracted by the things of the world. He's not my number one. I've lifted up other idols in my heart. Do you wonder why you don't have peace? This is why you don't have peace.



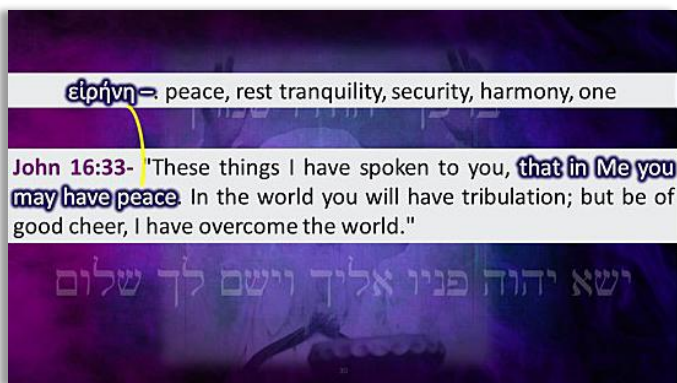
And now you start to look at the commandments differently. The world looks at them and says, "That's ridiculous; you're trying to steal my joy." It's the exact opposite. If you want joy, you will yield to these commandments. The LORD knows what He's talking about. Why are all these rock stars and movie stars, who in the eyes of the world have everything—the fame, the fortune, the drugs, the sex, the rock and roll—why do they have it all, and they're shooting themselves dead? Is that the joy that you want? Something is off. The peace of the world is not the peace that is being spoken of in the *Birkat Kohanim*, the peace that is in God's heart to give to us. We want that peace. I'm telling you right now, we need to be obedient.

Going back to the passage in Luke 19:42-44—<sup>42</sup> ... "If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. <sup>43</sup> "For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, <sup>44</sup> "and level you, and your children within you, to the ground; and they will not leave in you one stone upon another ..." Not the words that if I'm a Jew living in the first century, I'm expecting to hear from the king of Israel. This is not what I'm expecting, and yet now He is prophesying that Jerusalem is coming down. In 70 a.d., the Romans did this; He's a true prophet. He prophesied this would happen, and it's exactly what happened; the Romans came in and destroyed everything.

The question is why? What happened? He tells us with the very next words in Luke 19:44, **"because you did not know the time of your visitation."** (Emphasis added). In other words, you did not confess Me. You didn't recognize Me. You didn't follow Me. You rejected Me. Again, if you want peace, we know two things about this right now. The structure of the faith has been brought to the table. Number one, you've got to keep the commandments of God if you want shalom. Number two, you need Yeshua. That's what you need; you need to have Yeshua. There is no peace apart from the Prince of Peace; you cannot have it.

I think of this statement by the LORD in John 16:33— **"These things I have spoken to you, that in Me you may have peace ..."** (Emphasis added). Yes, He's the central key figure to obtaining this peace. I need this peace. I don't know about you, but I need peace in my life, and He is the answer. In Him, you'll have peace.

It's interesting; I want to put this up. In Greek, it's *eirēnē* (εἰρήνη), and it tells you what peace means. It's rest, it's tranquility, it's security, it's harmony, it's one. If you trace the etymology of *eirēnē*, actually,



where it hails from, the Greek is *eiro*, and what it means is "to join." Isn't that fascinating? So *eirēnē*, the etymology going back, means "to join." I'm telling you this is the key. It's to join Yeshua in a relationship. It's to join Him, and then we will have *eirēnē*. Then we will have *shalom*; this is what we need.

Yeshua goes on and says this in John 16:33, **"... In the world you will have tribulation; but be of good cheer, I have overcome the world."** Isn't that interesting? So, despite

everything that's going on in the world—the corruption, the fear, the violence, the hatred, the chaos,

the anxiety, all the evil, all the sin, all the communism that we see plaguing this nation and the world right now—according to Yeshua, I can have peace. It is possible.

Think about that in the midst of awful and horrendous tribulation—how is that possible? What does that look like? I'll tell you what it looks like. It looks like guys like Joseph Bondarenko, a radical Billy Graham in Russia. Considered the Billy Graham of Russia, saving thousands upon thousands, he spent a good portion of his life in communist prisons, abused and tortured; they tried to psychologically brainwash every one of their prisoners. It's a beyond hellish experience, and yet he had peace.

It looks like Richard Wurmbrand. One of the most powerful testimonies I've ever heard, especially in light of what we're talking about when Yeshua says (John 16:33), “... that in Me you may have peace. In the world you will have tribulation ...” He is a living example of what this looks like, and to help you out, I want to share a couple of minutes of his testimony. Listen carefully to what he says, because it relates to every aspect of what we're talking about in regard to Yeshua's peace that we need to have.

*[Richard Wurmbrand]*

I had children like you. One day, I was kidnapped from the street as a communist, and I didn't see my children again for ten years. The children wept after their father, who disappeared.

Listen, wives: I had a wife; she was put in prison when I was put in prison, too. And then for years she never knew anymore if I am alive or dead. She was told officially that I am dead. Men were sent to her to say the lies that they are released prisoners and that they have attended my burial, and my wife continued to wait for me because in a vision she saw me.



Listen, you who are mothers, my mother died; her last words were "my Richard." She died while I was in prison, waiting in vain for her son to come back.

And what has been my crime? The crime of thousands of Christians in the Soviet camp and in Soviet Romania, whence I come, my crime has been to confess publicly Christ as Savior. I have been a Lutheran pastor in Romania. For years, I led there a secret missionary work among the Russian soldiers who had stolen our country. We printed secretly for them thousands of gospels and other Christian literature. We brought many of them to Christ. We have worked also among the Romanian Communists. We published books for them. And in the end, in the year 1948, on a day, on a Sunday, while I went to church, I was kidnapped by the Communists. Four men pushed me into a van of the secret police. It was on the 29th of February.

The first thought which came into my mind when I was in the hand of the communist torturers was that in the Bible the words “don't be afraid” occur 366 times, once for every day of the year. And because there is the extra day of the leap year, it is not 365 but 366 times. I knew that even in the van of the secret police, I am in the hands of the Almighty God, and this gave quiet to my heart.

I was led to a prison, which is 30 feet beneath the earth, and for years I was kept there in solitary confinement. Don't think that I speak about my sufferings. I speak to you about the suffering of my whole country and of the church behind the Iron Curtain, which has given in these years innumerable martyrs, heroes, and saints. I have been among the little and the weak ones in prison. I speak about these great heroes of faith. In my case, you can see what happened to them.

For years, we were kept everyone alone in a cell. Never have we seen sun, moon, stars, flowers. Never have we seen a man except the interrogators who beat and tortured. Air entered through a tube. Never have we had a book, never a bit of paper. When, after many years, I had to write again, I did not remember how to write a capital D. We lay on a few desks, and we looked to the ceiling—that was all. Never could we hear in this prison even the slightest noise. The guards had closed shoes, and there was a silence which you could cut with a knife.

And now in this absolute solitude, we could experience if Christianity is true or not. I am a man, a pastor apart, who doesn't know the Bible. I have not read it for ten years, and I have forgotten it. I have forgotten my theology, but I have touched spiritual realities. We have touched the world of angels, and with great humility, we can reproduce the words of their apostles and the first epistles of St. John. What we have seen with our eyes, what we have heard with our ears, and what we have touched with our own fingers, this we tell to you.

The first time when we were put in solitary confinement was like dying. Once the angels of death will take you too, and you will remain alone with the remembrance of your past life. It has been a horrible time; every one of us lived again his past sins and his neglects of duty. So, we all had an unimaginable pain in our hearts, thinking that we had not done our utmost for the Highest, for the one who has given His life for us on the cross. Jesus was with us. We saw His understanding, His loving eyes. He wiped away from our eyes our tears. He said to us words of love and words of forgiveness. We knew that everything which had been evil in our lives—we don't believe any more about God and about Christ and about angels because Bible verses say like this; we didn't know Bible verses anymore. Not because theological books asserted, but because we have experienced this.

And after years of solitary confinement, the worst came. We were put together in great cells; sometimes, in cells there were 200 and 300. Believe me, those who hear me, I'm a pastor, and my duty would be to tell you the whole truth. I'll not do it because you could not bear to hear the whole truth.

*[Daniel Joseph]*

We're going to stop there.

John 16:33—"These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world."

That's what John 16:33 looks like when Yeshua is talking about that in Him we will **have peace**, and **in the world you will have tribulation**. The most mystifying thing about Richard Wurmbrand's testimony is that it's the worst experience he's ever had in his life; he's completely broken, and there's nothing left. He's not allowed to read a Bible, and he's been in prison for over a decade. You think about all the things that you forget in God's Word. The worst possible situation, and he has the greatest experience of his life. Only Yeshua can do that.



And here it's ironic; he's a Jewish Christian. He's from a Jewish family, Richard Wurmbrand. As Israel becomes a nation, he's brought into the depths of hell. That just blows my mind. In 1948, he was gone for the next decade; this is an incredible thing.

And so, as you look at his story, this is what Yeshua is talking about; this is the peace that you want to have. See, this peace passes all understanding; it makes no sense. How could you even ...? Even the communist guards—there's much more to his testimony. I could go through this much more with other men, like Joseph Bondarenko, that I could share with you, that when the Spirit of God fell and Yeshua was comforting them, their whole world flipped upside down. Even communist guards don't understand how this is possible. How is this even possible?

I think of biblical stories like the Shunamite woman, one of my favorite stories in the Old Testament. This woman lost the most precious thing to her. She only had one child, a son, and he was taken from her. This woman lost her only son. And you read the story, and Elisha, the prophet, sent his assistant, Gehazi, to go check on her. He doesn't know anything about what's going on in her life; he's just checking on her. They have a good relationship. She and her husband took care of Elisha, so he sent Gehazi, and listen to this: this is one of the most amazing passages you'll read anywhere. —2 Kings 4:26— **"Please run now to meet her, and say to her, 'Is it well with you? Is it well with your husband? Is it well with the child?'"** (Emphasis added).

I didn't put the Hebrew up on here, but if you were to read it in Hebrew and listen to me carefully, even if you don't know Hebrew, you're going to recognize something. "*Hashalom lach* (שָׁלוֹם לָךְ)," this is what Elisha says. "Is it peace? Is there peace with you?" This is a woman who lost her son. Now, most people in the real world would say, "Come on, no, there's no peace. I'm miserable; I'm in agony." But he goes on and asks, **"Is it well with your husband?"** Oh, **is it well with the child?** *Hashalom layyaled* (שָׁלוֹם לְיָלֶדְךָ). Is it peace with the child? She gives the most mind-blowing response. Here's her response in 2 Kings 4:26: **"And she answered, 'It is well.'"** (Emphasis added). In Hebrew, only one word, *shalom* (שָׁלוֹם). This was her response. There's no way you could possibly have this response without literally having the Spirit of God living inside of you. Experiencing a peace that passes all understanding.

The days that are coming, and may I say, are here; this is the peace that you need to have. Period. This needs to be your focus. You need to go after the Prince of Peace. It is possible. There are so many other testimonies I could give you in regard to true believers who sought first the Kingdom of God, whose faith was established and strong. They experience this *Birkat Kohanim* in its fullness, the crescendo, **and give you peace.**

Yeshua says in John 14:27—**Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.** Okay, so the peace that Yeshua gives doesn't give in to fear, it doesn't give in to temptation, it doesn't give in to deception, it's not overcome by horrific circumstances, it's not discouraged or overcome by bad reports, it holds the line, and it's not moved. This is a person who's built on the rock.



So, as we look at this, the *Birkat Kohanim* as a whole, the blessing and everything that's in it, there is a lot being said here. There is a lot to expect. There is a lot to understand, but none of it will happen until there is full surrender to Yeshua. You will experience none of this. And yet I tell you, you will experience this in full if you have that relationship intact.

One more thing we need to cover is the very next verse. Here's the *Birkat Kohanim*,

the blessing, and then something is said in the last verse in the chapter, and this is what it says: — Numbers 6:27—**"So they shall put My name on the children of Israel, and I will bless them."** (Emphasis added). So get this. The *Kohen Gadol* (כֹּהֵן גָּדוֹל) goes out, and he stretches forth his hands, saying, *"Y'varekh-kha ADONAI v'yishmerekha"* (יְבָרֶכְךָ יְהוָה וַיְשַׁמְרֶךָ). He invokes these words of God that God Himself has commanded to be spoken. His words, he stretches forward his hands. He says this, and what happens is His name; His name is put upon them. Now, try to wrap your mind around that for a second. You want to talk about mystifying, mystical—I mean, we're getting into territory that is deeply spiritual; may I say it's supernatural? But how are we supposed to understand that? What does it really mean?

We need to spend some time on this. I want to begin by telling you what it's not. We can go back to week one. If you go back to week one in this series, you realize we talked about this amazing archaeological discovery where Dr. Gabriel Barkay found something in Jerusalem, specifically Ketef Hinnom, and it was these two tiny little silver scrolls, and these were not scrolls that you would go to the synagogue and they would pull out the Torah portion and unroll these scrolls and read the week's Torah portion. These scrolls were worn as amulets; they were worn on the person.

Now, you think about that. Think about what we talked about in week one, in light of what we read here in Numbers 6:27. In light of what we know about traditional Judaism and how traditional Judaism at times takes certain passages of Scripture that are obviously deeply spiritual, but they read them hyper-literally. For example, in Deuteronomy 6:8, the Shema, we're told, **"You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes."** You can go to Israel today, you can go to a synagogue today, and they will bind tefillin. They literally carry this out; they bind tefillin with a little leather box containing certain passages from the Torah, and they'll do the same on their head. And that is seen as, Now I have fulfilled what Scripture has said.

It stands to reason, it's not out of the question, obviously, that these particular Jews that were donning this beautiful blessing, which is beautiful, may have been donning it to fulfill this reality in Numbers 6:27, that you shall **put My name** on them. So, they're literally bearing His name on their person. Now, like I said, we should put Scripture on our shirts; I think it's fantastic. That's a great thing. The reason I bring this up is that you need to understand something. That is not what this passage is talking about. It is a lot more; it transcends anything you could do in the flesh. Trust me when I say that.

So how are we supposed to understand this? The fact that this *Birkat Kohanim* is being prayed over the people, and all of a sudden, the Holy Tetragrammaton, the name of the LORD, comes upon the people. Well, let me take you to the book of Exodus. As you get to Exodus 33:18, Moses asks something cool—**And he said, "Please, show me Your glory."** Now, I could go one or two ways. I could be very scary; the

glory of the LORD, are you kidding me? I mean, I look at men like Job and Isaiah; they fall as dead men, they're terrified. But Moses asked, **"Show me your glory."** And the LORD actually responds favorably. He says (Exodus 33:19), Yeah, **"I will make all My goodness pass before you,"** but He doesn't end there. Then He says this, **"and I will proclaim the name of the LORD before you."** I think that is such an awesome statement. I will proclaim My name. Peculiar even.

Well, as you come to Exodus Chapter 34, this comes to pass. We read this, and you know this because this is in our Battle Cry, but Exodus 34:5-7—<sup>5</sup> **Now the LORD descended in the cloud and stood with him there, and proclaimed the name of the LORD.** <sup>6</sup> **And the LORD passed before him and proclaimed, oh, Yahweh, Yahweh, El, "The LORD, the LORD God."** Now, here's the thing you have to understand. This is one of my favorite passages; it's the reason I put it in the Battle Cry. It's one of my all-time favorite biblical passages ever, and today you're going to find out why. He proclaims His name, but He's not done; He has not finished proclaiming His name. He doesn't stop here. I'm Yahweh, I'm Yahweh, and that's the end of it. No, no, no, He says, "The LORD, the LORD God," and then He says **merciful and gracious, longsuffering, and abounding in goodness and truth.** It goes on, <sup>7</sup> **keeping mercy for thousands ...** (Emphasis added). This is His name.

Do you understand? Let me help you. As you go to Matthew 1:21, the angel comes to Joseph and says, The son that's going to be born to Mary, you're to call him Yeshua, but then he tells him why: because **"He will save His people from their sins."** Do you understand the name of Yeshua? It has an actual meaning; it means "Savior." It means He's going to save us; that's what His name means. Do you understand what the name Yahweh means? **Merciful and gracious, longsuffering, and abounding in goodness and truth,** this is His name.

Think about the *Birkat Kohanim* for a second, and what is being said in it? The LORD bless you and keep you. May He be gracious unto you. May He give you peace. All of these things are the very character nature of God; His total heart. It's His name. And you (Numbers 6:27) **shall put My name** upon them. Why do you think He sits on a throne called "*hakkapporet*" (הַכַּפֹּרֶת)? It's called the mercy seat. The very throne He sits on is the mercy seat. This is His name.

Jeremiah 23:5-6—<sup>5</sup> **"Behold, the days are coming," says the LORD, "That I will raise to David a Branch of righteousness; a King shall reign and prosper, and execute judgment and righteousness in the earth.** Real simple, this is a messianic prophecy. The *Mashiach* is coming; the Messiah is coming. This gets interesting. <sup>6</sup> **In His days Judah will be saved, and Israel will dwell safely; now this is His name by which He will be called: Yahweh tzidkenu (יְהוָה צְדִיקֵנוּ).** The Messiah is called by the name of God. Now, when you're reading the *Birkat Kohanim* and you're reading every time, three times the name of the LORD is mentioned, understand you're reading what the Father would do through His Son. There is no one else that can bear the name *Yahweh tzidkenu* except the Son of God. He's the only one—**THE LORD OUR RIGHTEOUSNESS.** (Emphasis added).

With that said, building on this—Revelation 3:12—"He who overcomes, this is Yeshua speaking to the Church of Philadelphia, **I will make him a pillar in the temple of My God, and he shall go out no more. I will write on him the name of My God.** Isn't that interesting? So, who said the blessing when he was instructed to? It was the *Kohen*; the *Kohen Gadol* would go forth and literally put the name of God on the children of Israel. And Yeshua steps up as the *Kohen Gadol* and says, I am the one that will write the name of My God upon you—and the name of the city of My God, the New Jerusalem, which comes down out of heaven from My God. Oh, **And I will write on him My new name.** (Emphasis added).

This is something that's spectacular in regard to looking at the *Birkat Kohanim*. All I see is this work of the Father through the Son. And Yeshua comes in the Book of Revelation and says, "Yes, we're *echad* (ἕν), one." If you're going to bear the Father's name, you're going to bear My name. Absolutely incredible.

I want to close today in kind of an unusual fashion. I want to look at something that made national news not that long ago, where this gentleman, right here, Emmanuel Cleaver, United Methodist pastor, member of Congress, ... How many of you saw what I'm about to get into? A few of you, okay, well, this made national news. I believe he represents Missouri's 5th congressional district in the U.S. House of Representatives. He got up in front of Congress and said a little prayer, and the prayer made its rounds on the internet. I want to play this for you because it pertains to our message. Check this out.



*[Emmanuel Cleaver]*

"Let's pray. Eternal God, noiselessly we bow before Your throne of grace as we leave behind the politically and socially clamorous year of 2020. We gather now in this consequential chamber to inaugurate another chapter in our rollercoaster representative government. The members of this august body acknowledge Your sacred supremacy and, therefore, confess that without Your favor and forbearance, we enter into this new year relying dangerously on our own fallible nature.

God, at a moment when many believe that the bright light of democracy is beginning to dim, empower us with an extra dose of commitment to its principles. May we of the 117th Congress refuel the lamp of liberty so brimful that generations unborn will witness its undying flame. And may we model community healing, control our tribal tendencies, and quicken our spirit, that we may feel thy priestly presence even in moments of heightened disagreement.

May we so feel Your presence that our service here may not be soiled by any utterances or acts unworthy of this high office. Insert in our spirit a light so bright that we can see ourselves and our politics as we really are, soiled by selfishness, perverted by prejudice, and inveigled by ideology.

Now, may the God who created the world and everything in it bless us and keep us. May the Lord make His face to shine upon us and be gracious unto us. May the Lord lift up the light of His countenance upon us and give us peace—peace in our families, peace across this land, and dare I ask, oh Lord, peace even in this chamber. Now and evermore, we ask it in the name of the monotheistic god, Brahma, and the god known by many names, by many different faiths. Amen, and a woman."

*[Daniel Joseph]*

So, there you have it. He ends the prayer with amen, and a woman isn't that inclusive, isn't that progressive? Well, that's what really caught a lot of people's eyes, and they took to the internet with a

firestorm. But I'm going to tell you right now that's not the story. That is not the story. I want to share with you that that's something we're talking about, certainly. Certainly, one can describe that as blasphemous, but the real story was before that.

And I want to put this up, which is transcribed. I want to put this up here for you. He says, "[Now may the God who created the world and everything in it.](#)" Put that on a shelf, okay. This is how he ends this closing prayer: "[Now may the God who created the world and everything in it.](#)" Then he goes on to the *Birkat Kohanim*. I mean, this is straight out of the Torah. This is a blessing. It's something that has been said in Christian churches as well as synagogues for thousands of years. "[Bless us and keep us. May the LORD make his face to shine upon us and be gracious to us. May the LORD lift up the light of his countenance upon us and give us peace.](#)"

One thing you need to recognize is that Mr. Cleaver recognizes the beauty of what is spoken here. He wants this. So much so that he's willing to stand up before Congress and say, "Yeah, this is what we want. We want to be blessed. We want to be kept. We want the peace. This is what we want." He invokes it for a reason. The words are beautiful. But then he goes on and says this: [Peace in our families, peace across this land, and dare I ask, oh LORD, peace even in this chamber, now and evermore.](#) Now listen, "[We ask it in the name of the monotheistic God, Brahma.](#)" (Emphasis added). That's the story.

Let me help you out a little bit. Remember what I told you to keep back as he opens in this closing part of the prayer, and he says, "[Now may the God who created the world and everything in it.](#)" Do you know what this Hindu god Brahma is known for? Creator of the world. Do you understand? Do you understand what is going on right now? "[And God, known by many names and by many faiths, different faiths, amen and a woman.](#)"

What he just did was call upon the name of a false god. But he took the *Birkat Kohanim*, the beautiful words, God's Holy Words; they're not man's. He took God's Holy Word, and now he has attributed it to a false god. Let me tell you something right now. The way the Torah, the Bible, speaks about this kind of thing, there is nothing that provokes God to anger more than this. This is why He's called *El Kanna*, a jealous God. When you start lifting up false gods and taking His credit, taking the credit for creating heaven and earth, do you think this is going to come at a serious cost? You had better believe it. It's coming; the fire is coming.

I mean, you can read in Exodus Chapter 20 that we're not to make other gods to be with Him. We're not supposed to do that. Do you know you're not even supposed to take the name of these other gods upon your lips, specifically in this context? And you can read Deuteronomy Chapter 18, and you can find out what happens when men rise up and do that. It says they're to be put to death. If you take the name of another god upon your lips and you call upon that name, you're to be put to death. That's the way the Bible says it. This is insane.

Let me take this a step further. And perhaps we are seeing something that, okay, this is real news. If you want to understand the signs and the times, you need to pay attention to what just happened here because I've seen this before. I saw King Solomon; I've read about him, and I studied him. He followed Yahweh. He served Him, but then he started implementing the voices of other gods, building altars to them, and recognizing other gods in addition. He didn't walk away from God and say, "Well, I no longer believe in Yahweh." You won't find that anywhere because it never happened. What he did was he added—he took all the false gods, and he brought them into his camp. And I asked you, what happened? His nation was divided. Do you understand what is coming?



Make no mistake, when you see something like this that happens before Congress, this kind of prayer, I've seen this before, and I saw what happened to Israel. Isn't this interesting? This country used to depend upon the God of Israel and used to call upon the name of Jesus, a name you won't find anywhere in this prayer, totally absent. This country is going to be divided. And many of you say, "Well, Daniel, with all due respect, that ship has sailed." And in part, I would agree, but division is coming and judgment is coming. You can't have things like this being spoken before Congress and walk away from that; you can't.

And here's the other aspect, and why I brought this up. Don't think that you can utilize and invoke the *Birkat Kohanim*, and anything's going to happen to your children. Or anything's going to happen to this community. Or anything good is going to come upon us when we are not doing it in accordance with what pleases the LORD. And there's only one way—it's through the name of Jesus; it's through Yeshua. Total submission to Him, following Him, loving Him, serving Him, hearing Him, and declaring Him. There's no other way, amen?

We're going to close here for today.